CHRISTIAN EDUCATION

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FINDINGS

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JANUARY 1957

One way to solve the space problem. *See page 3.*

CBDP

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1957-

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prepared by the Department of Christian Education

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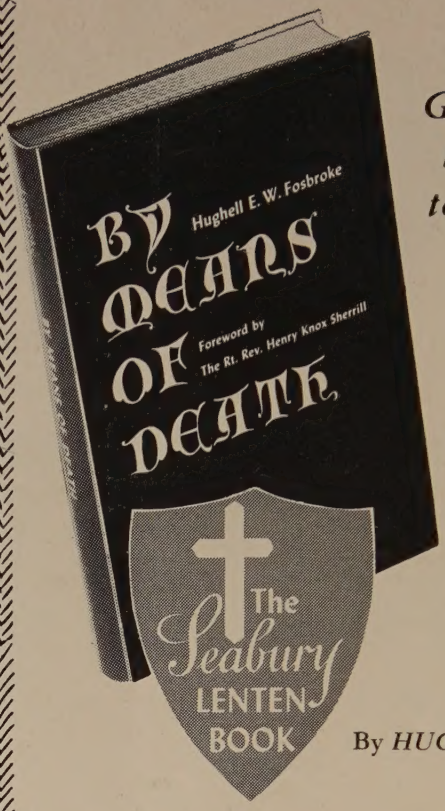

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Letters:

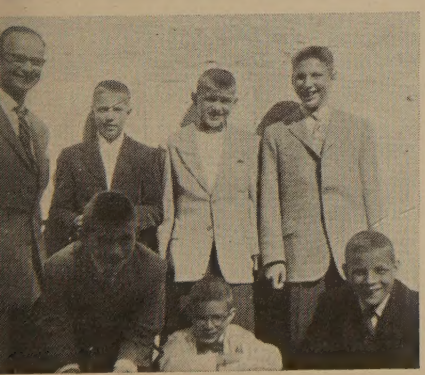
The Nature of Twelve-Year-Olds

litor's Note: The following notes d comments were received from *ving-Church*-editor and church-nool-teacher Peter Day in a letter rwarding a requested snapshot ee cut) of his seventh-grade class Christ Church, Whitefish Bay. ee FINDINGS for December.)

The photograph of the class did not rn out very well. However, it is quite tory.

1. Nobody remembered to bring a nera.
2. At last one boy turned up late th his camera.
3. It turned out he didn't have any n in his camera.
4. Another boy ran to the drugstore fter taking up a collection for the st of the film) and brought a roll ck with him.
5. We got all arranged and ready to ke a picture, but the flash bulb didn't rk.
6. It turned out that there were no tteries in the flash unit.
7. We went outside to take a picture d pressed the rector, Fr. Bolle, into rvice for us. He took the picture.
8. It turned out that the roll of film d not been turned to run.
9. At last the picture was taken.
10. I had to go away on a trip and ked the boy to have the roll de-loped and printed. Needless to say he rgot
11. However, I did get the thing ne finally as noted above. In spite of the above we also had a first-class scussion on freedom and authority. ne charts in the rear are the things we ted under those headings. Alas, they e illegible.

Peter Day



CHRISTIAN EDUCATION

FINDINGS

Contents for January 1957 **Volume 5, Number 1**

ARTICLES

3 **The Seabury program** *"made us aware of the size of our job in Christian education," writes the Rev. A. Rees Hay of North Haven, Conn. While acknowledging some departures from Seabury recommendations as to method, he describes the program as exciting and rewarding for an "average" parish such as his.*

6 **Speak the truth in lore,** *the Rev. H. Neville Tinker says, and you will join artists of all ages who transmit the heritage of their people from one generation to the next.*

8 **Remodeling an undercroft** *was for Christ Church, Corning, N.Y., an economical way of salvaging dark and inefficient space. Roger Alling, Jr., gives details complete with before-and-after plans and a picture of the results.*

10 **Those group life labs** *are operated on the theory that good teaching does not describe reality, it involves the pupil in the Reality Himself, according to the Rev. George Peabody.*

DEPARTMENTS

1 **Letters**

2 **Youth Broadcast** *poses anew the question of how to make Epiphany an effective celebration of the manifestation to the world of our Saviour and Redeemer.*

11 **The Corner** *provides do-it-yourself instructions for making classroom stands capable of holding newsprint or blackboard.*

12 **What the Church is teaching week by week**

14 **Speaking of Books**

16 **News:** *Cincinnati meetings announced • Indiana Plan Institute holds second conference • January Leadership Training visits*

Cover picture: Even with a new parish house, church school facilities of St. John's Parish, North Haven, Conn., are overtaxed, so teachers and pupils travel by bus to the North Haven Center School for classes until their own new church school building is completed.

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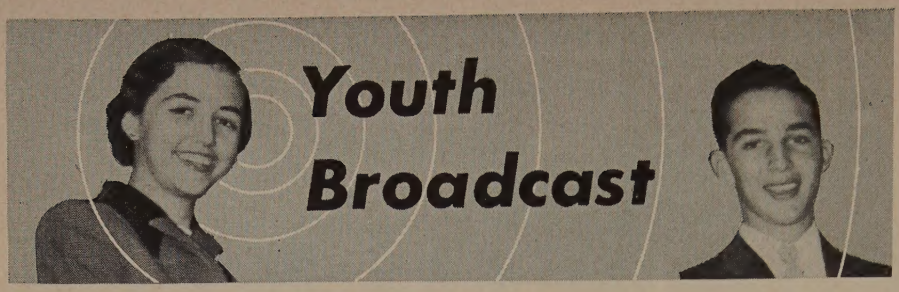

Now that the time for giving and receiving presents has passed (and perhaps exchanging a few, too), it may be well to pause between the ardent "toings and froings" which Bernard of Clairvaux described as "this world's affairs" and reconsider the relevance of the Epiphany to youth work.

One may remember that Epiphany is in the Christian Year to provide for a continuing celebration of the showing forth of the Saviour and Redeemer to this world. If, after all the "toings and froings" of Christmastide, the idea of continuing celebration lacks appeal, what does that say about the quality of our celebrations? If, in the light of Epiphany, we are reluctant to return to regular planning and program building for youth groups, is that reluctance one of the Lord's ways of asking us about the quality of our youth work?

Competitors to Christ

Since competition with youth's outside interests is one of the most disturbing factors in church youth work, it is worth remembering that the early Church celebrated Epiphany on January 6 in order to compete with great pagan celebrations on that date.

Christians in Egypt celebrated Epiphany as a rival for the birthday of Osiris. Christians in Asia Minor celebrated Epiphany in competition with Dionysian jubilations. The western Church interpreted the Epiphany as a commemoration of the Magi's visit, and we take this season's emphasis on missions from the fact that Jesus Christ was shown to the Gentiles through the Wise Men.

In working with youth, we might do well to lift a few pages from the Church's age-old experience with rivals to Christ and lay vital stress on the relevance of the Epiphany to the life and times of young people. The old ending of the Collect for Epiphany puts this season's relevance to youth with special force: "That we who know thee now by faith may be brought to the contemplation of thy Majesty by sight."

Young people may not express their desire to see Jesus today as succinctly as the Greeks did when they said to Philip of Bethsaida, "Sir, we would see Jesus." Nevertheless, in their own language and in their own ways, they are asking for His appearance.

The Church keeps many ways open for the manifestation of Christ to these young people. Chief among them is the breaking of bread and youth's reception of Holy Communion at the altar.

Failure to Witness

In a provocative letter, the Rev. Edwin J. Rooney of the Leadership Training Division, Department of Christian Education, Diocese of New York, speaks of the "good news there is for evangelization which is given at the altar rail." He says, "If this is such an eloquent proclamation of the good news, why has it not been more persuasive in winning young Churchmen to Christ? This is a question which has equal bearing on the life of the parish church as a whole, and I think that our failure to witness as adults lies at the root of the trouble."

We who have accepted a commission to be adult leaders and advisers to youth are in the driver's seat. Why do we leave young people wandering in blind alleys of inexperience when we might at least help them avoid missing the bus to the city of God?

From their most frustrating questions to their highest aspirations, young people are asking the Church to show forth the Lord Christ as their Saviour and Redeemer. If youth should say to one of us, "Sir, we would see Jesus," how would we answer in Epiphany, or Lent, or Easter, or any other time?

An Evangelistic Emphasis

The Episcopal Young Churchmen's Notebook studies are designed to share information and to give young people an opportunity to experience some of the facts of the Faith. This is an evangelistic emphasis. If young people are asking to see Jesus, have we shown them the place that decision, commitment, trust, and obedience hold in their quest? Have we shown them how to begin looking for Him and where? Have we asked them to be alert to see Him on all the levels of human life and relationship? Have we confessed to them that the eternal God who is "mighty in power and of majesty incomprehensible" is also He "whom the heaven of heavens cannot contain, much less the wall of temples made with hands"? Yet He has been graciously pleased to reveal Himself in human form, and to promise His special presence in the Church. Have we persuaded them that to offer one's self, soul, and body as a living sacrifice to God is to open the way for Him to dwell in us and we in Him?

Young people want opportunity to be evangelists also. In the 1957 mission study, youth are invited to examine the Church's encounter with Haitian versions of ancient, tribal religious primitivism. Through that study, young people may also perceive their own tendencies to primitivism and learn to let Christ take the victory over them. If anyone feels that modern youth is free of primitivism, what will he make of the cult of the late James Dean or of the savagery in juvenile gang wars?

The 1957 mission study guide for youth, *Pilgrimage for Pierre*, is not offered as a money-raising device. When missionary education is given to youth as an offering raiser, the request for cash is usually put at the point where youth's interest is keenest. Whether the pitch is put openly or subtly, youth quickly recognize the maneuver. All too often it blocks receptivity.

For this reason, the mission money-raiser is listed as a separate corporate act. It is known as the Youth Offering Project. The only relation between mission study and giving to missions is that the Offering Project is located in the same missionary district.

The 1957 Youth Offering will pay for construction of a school building at Holy Innocents' Church in Port-de-Paix, Haiti. Special study helps and background information will be offered to inform youth groups about the need of Holy Innocents' School.

It is hoped that interest, enthusiasm and generosity for the Youth Offering Project will be seen throughout the Church, but the objective of the mission study and the Youth Offering Project is, above all else, the manifestation of our Lord Jesus.

FINDINGS

Department of Christian Education

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

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THE REV. RICHARD U. SMITH

The Seabury Program

by A. Rees Hay

The Rector of St. John's Parish, North Haven, Conn., said the Seabury Series just wasn't practical — until he gave it a try. In this article he describes what happened.

T can't be done! This parish doesn't have the leaders! As rector, I don't have the time to give! 'e don't have the facilities! It just isn't practical!

These and many more objections stand out in my ind as my first reactions to the program officially nown as the Seabury Series. My misgivings were real, id I know they are shared. The only reply I can now ake is that one year later we have done it, even to ie extent of introducing the Seabury material to all ades from kindergarten through high school.

I have been convinced, and not without many isgivings, that the Department of Christian Educa- on has arrived at a workable program which can be sed by the whole Church. This program also allows ie rector himself to exercise an influence and direc- on in the life of the whole parish which he never efore enjoyed.

ecessary Conditions

Certain conditions have been laid down by the epartment of Christian Education, and I am con- nced these are absolute conditions. Wherever I ave observed difficulty with the Seabury program in her parishes, it has always been traceable to the ilure to fulfill what are considered by the Depart- ent "essential conditions," namely: (1) a family rvice; (2) a teacher training program; (3) a weekly arent class; (4) a concerned group. I shall have more say about these conditions later, but perhaps I ould begin at the beginning and tell you something about the character of St. John's Parish, North Haven, Conn.

We have about 340 families, with about 200 enrolled in our church school. We are located in a little town which is somewhat of a suburb of New Haven. The parish itself is nearly two hundred years old, but it has always been a small country church and only in recent years has it been engulfed by expanding New Haven. The growth of the church has considerably overtaxed all facilities. Even with a new parish house we have not sufficient room for our church school, and the attendance at the family service is such that some of the junior choir sit on the altar rail step, and the acolytes disappear into the organ room during the service.

The great majority of our people are couples with young children. They are average people and represent a good cross section of a middle-class community. We are, in other words, an average parish; even the rector is an average parson without any special skills in education. The parish is above average only in the enthusiasm and dedication of our people. Our Churchmanship is that of the Episcopal Church, which means, in the rector's mind at least, complete loyalty to the Prayer Book.

Preparation

When the Church said that a new curriculum was forthcoming, we took her seriously. This was our first advantage; we were dissatisfied with what we had.

Through sessions at the College of Preachers and several diocesan sessions on Christian education sponsored by the national Department, we gained some insights into the Seabury philosophy. (We already had some idea of the Christian faith!) We also had, some several years before, begun the Family Eucharist.

Family Eucharist

A whole article could be given over to the Family Eucharist. The entire church school faculty and I as their rector are convinced that in order to fulfill the teaching function of the Church, the Holy Communion needs to be the central act of Christian worship every Sunday. This has been the hub of our entire teaching procedure. It is a family service in every respect. Babies in arms are there; children serve as junior choir and acolytes; boys take up the offering and bring the wafers to the altar. This act of worship is culminated when the entire congregation comes to the altar, those who are confirmed to make their communion, the others to receive a blessing. I give instruction at this service, and because I take care that it is not over the heads of the children, I am sure it is understood by the parents.

Following the hour-long Family Eucharist, the entire congregation, often augmented by those arriving for the 11:00 o'clock service, join in what seems to us a necessary part of our Seabury program, the Coffee Break. Coffee, doughnuts, and milk are only incidental to the sense of "family" enjoyed by those who find this period a sort of "agape." I mean this seriously; here is the worshiping Church in a communion of Christian fellowship. New people leave this gathering already a part of the parish life.

Classroom Facilities

The interval passes too quickly, but the buses are ready to take the children on their trip across the public green to the public school. Many will say, "If we had their facilities we could do it." We have fourteen beautiful classrooms, completely equipped as only a modern public school can afford. It would be misleading to say that this has not contributed immeasurably to our success with the Seabury program, but we are involved at this time in an expansion program to enlarge the church itself and to give us additional parish house facilities. These needs have not been brought on by the Seabury program; they would have been as real and as pressing under any program of Christian education. The only thing is, we will build to provide the best possible facilities for the continued use of the Seabury program.

Teacher Training Program

If there is a key to the success of the Seabury Series, it would certainly be our teacher training. But here, again, we dare not forget that there is no *one* part of the program which is essential. It is the whole program which is essential, and this involves every aspect of the life of the parish — the vestry, the music, the women's organizations, even the program of the Diocese. But what about teachers? Do they have to be college graduates? Do they have to have specialized in child psychology? Do they have to be trained theologians?

Our faculty is a superior one, but don't forget it is made up of men and women from an average parish, and their counterparts are to be found anywhere. The standards and requirements we impose eliminate many of the usual well-meaning church school teachers, it is true, but we assume that anyone who is willing to learn and who has normal intelligence qualifies to begin the teacher training program. A person with secular school teacher training is not to be discouraged, and if you are fortunate to have a seminary in your backyard, as do we, you will find seminarians a wonderful addition to your faculty.

I said the standards are high. We require two things — attendance at our weekly teacher training sessions and attendance every Sunday at the Family Eucharist.

Relating Faith and Experience

What do we do at these teacher training sessions? Well, the rector conducts them, using the same methods of teaching to be used in the classroom. We examine the faith of the Church and turn to the Bible, the Prayer Book, and the Hymnal to find this faith expressed. We establish how the faith of the Church is related to our own needs and how we can translate it into the experience and understanding of the child. We work on the basis that until we, as teachers, understand the faith of the Church ourselves, as it relates to our own needs, we are in no position to teach our children. Last year we had several classes not using Seabury material, but we found that the same methods as set forth by Seabury applied to whatever material was being used, and so the same teacher training program was used for all.

It is also significant that our attendance weekly was over 90 per cent, far better than we had ever experienced in the monthly teacher's meetings. We

At St. John's the Family Eucharist truly involves the entire congregation. Here a young boy prepares to take the communion wafers to the altar for presentation.

The sacrament of Holy Baptism? No, the sacrament of the Lord's Supper, and when his mother makes her communion, this tiny member of the Church will receive Christ's blessing, too.

discovered that we spent almost no time at all on mechanics, whereas before our teacher's meetings were pretty much devoted to mechanics.

Parents' Class

This year we have two parents' classes, one which continues from last year and a new group meeting for the first time. Never have I seen anything in the Church which has engendered so much enthusiasm as the parents' class. To spend three-and-one-half hours at church on a Sunday morning is the most fantastic suggestion made to parents in the last two centuries. One man suggested that the rector get his feet on the ground, that such a schedule not only shot Sunday, but probably would wreck whatever family life was left. The best testimony I can give is the fact that at the end of last year it was this parents' class, headed by the man who had objected most vocally, which conducted a series of "Cottage Meetings" for the whole parish to enlist the interest and support of the other parents in the parents' class.

How was it done? Quite simply, by following the parents' manual, *Families in the Church*. My one last piece of advice to my wife, who took over the job of organizing the parents' class was, "Do what the book says, my dear!" She protested that it wouldn't work, but it did, and there was more material than the group could cover in one year. Men who had never been more than passively aroused by the Christian faith reported that they weren't getting their proper sleep, they were reading and talking religion all night. Parents reported, "I don't know what has happened, but our family life has changed." It was no theoretical discussion of abstract subjects, but concern over the basic needs of man and God's action. No book could be better titled than Reuel Howe's, *Man's Need and God's Action*, which was their textbook. Step by step, just as *Families in the Church* said, these people dealt with the doctrines of the Church, and the results were revolutionary. The attendance held throughout the year.

Here I must pause in thanksgiving for an able and devoted wife who is an enthusiastic Christian. She does not see her work in the Church as being that of a rector's wife; she would do the same if she were the wife of the organist or of any parishioner.

In connection with the parents' class, I feel the need to take a more active part than is generally recommended. I agree that the rector is a resource person for the parents' class, but he must not sit in the background and wait to be asked for an opinion. He must know what he expects from this class. He must know where they are going. Indeed, he must be certain that they never wander off into that which is unrelated. My wife and I spend many hours each week preparing for the parents' class. Someone, we feel, must keep the machinery running and, more important, must provide the rector with a means of being the guiding spirit to this group. The layman who does this job need not be the rector's wife, but it is certainly convenient (and, I might add, even very pleasant) if she is.

Concerned Laity

We feel that Parish Life Conferences are a tremendous help for developing a core of people who understand more clearly what is involved in a total parish program as it relates to Christian education. We have fallen down rather badly in this respect, for only three couples have attended a Parish Life Conference, but we did have, as part of our preparation for the use of the Seabury Series, a Lenten Program set up very much as is the Parish Life Conference. This helped, and I am certain that the more members of the parish who attend Parish Life Conferences, the easier will be our job of bringing the work of the entire parish into closer relationship with our educational program.

It is not just that we need more concerned lay people; what we need are more concerned lay people who have a fuller understanding and appreciation of the function of the parish church.

Conclusion

In conclusion, let me say again, never have I had such an opportunity so directly to influence what is being taught in our church school than I have had as a result of using the Seabury Series. I am also very much aware that never before has everyone in the parish been so conscious of Christian education. When we were faced with the necessity of putting in a new heating system in the church, we had a real struggle on our hands because everyone felt that adequate provision for Christian education must come first. As a result, we are now launched on a program, authorized by the parish, which involves an expenditure of close to $200,000. This involves enlarging the Church and, after only just completing a very fine parish house, erecting a church school building.

The Seabury program has made us aware of the size of our job in Christian education. It has pulled no punches on us. As an "average parish" we have found the fray exciting — yet rewarding and promising. So will you!

Nativity Scene. The Philadelphia Museum of Art.

Speak the Truth in Lore

A consideration of the important task of communicating the Church's heritage in Sunday school

by H. Neville Tinker

Not many Sunday school classes will sit around campfires singing ballads, so maybe I must get some new mental images to go with the word *lore*. I think I know what lore means, and I know that the communication of lore is important in the teaching of children today as always. Yet the first thing that comes to mind when I hear the word *lore* is a picture of ancient people bending over a dying fire against the cold of the darkness. They are singing stories of the days of old, of heroes and gods and of great deeds. The little ones are listening.

On second thought, perhaps my mental image is not so bad after all because lore is the heritage of a people, that which has come down to them out of the past through their experiences. It needs to be communicated to the young who are born into the tradition because they need to know it in order fully to become a part of the life of their people. To hear the lore of a people is to step further into their community. To belong fully and dynamically to a community is to accept its lore as that which in part creates the community today and the life of each individual. The young need lore as part of their growing experience.

Communicating the lore of the Judaeo-Christian community is one of the two chief undertakings of a church school teacher. The leadership training he receives, and the teaching tools he is given, such as teacher's manuals, are intended in part to help him understand the importance of lore and how to communicate it in the classroom even if this may not usually be his chief concern.

An age-level class is a unique opportunity for children, with the guidance of adult leaders, to explore the immediate, deep concerns of their lives and to experience some of the fruits of redemption now. The teacher, therefore, will always be on the alert to plan for this exploration, and it is something quite different from the communication of lore. Nevertheless children also need the lore, and to some real degree it can be given in the classroom, even though church services and home life are better means of communicating it.

Clergy and lay readers are today more alert to opportunities for making sure that the lore in the Bible and in the action of worship is speaking to young people. Parents who attend parents' classes and other parish adult study groups are becoming more aware of opportunities to communicate church lore at home. Many take advantage of such opportunities

uring Advent and Christmas. Some families know he lore of Easter and other great festivals through amily traditions.

In our home parents and children, often together ith friends and "dates," always gather in the kitchen o paint Easter eggs. We then have a great bowl of ulticolored and multidesigned, always original and rprisingly beautiful, eggs for the Easter dinner able. Each takes an egg just before the grace and reaks it against his neighbor's, saying "Christ is isen!" "He is risen, indeed!" is the reply. The ounger children and visitors are told the story of hrist bursting the tomb to rise on the third day after is death.

For the church school teacher, Christian lore is o be found especially in the Bible and Prayer Book. or that reason the teacher will do well to consider ach week what the family service is to be in his hurch and what will be the Bible lections. It will be uite apparent to him that if next Sunday is a special ccasion such as a Baptism or Confirmation, he may ell plan to call attention in his class to some aspects f the lore communicated through the action of that ervice. The great festivals also take precedence and ghtly demand consideration of lore in the classroom. ertainly the seasonal themes of the Church Year will ften be subject matter. To help in this direction, FINDINGS publishes each month the special themes of he lessons and propers. Much is made of the use of he Church Year in the Seabury Series manuals.

Since lore is truth as the Church has experienced , the teacher will use every skill he has to com- unicate it. He will use a variety of methods. But hether he tells a Bible story, explains a traditional art of the Church architecture, dramatizes a scene om Church history, directs a project, or by some her means seeks to make known some part of the hurch's heritage, he will always remember two ings. First, in this aspect of his teaching he is not eking to change the behavior of his students. Second, re will best be communicated in a class whose chief rpose is something else, that is, the examination, ploration, and consideration of real-life concerns as e children are facing them.

Most teachers need help to realize that their rpose in teaching is not to "make people good." ather it is to help the class to experience right now, word and relationship, what it means to be ac- pted before that kind of love has been earned. oodness" and certain behavioral attitudes and tions come as "thank you, God" responses to an perience of His unearned love. Teachers themselves ed often to consider that portion of lore which is the cord of our Lord's teaching ministry. Was not His imary purpose so to live with people as they were cing the concerns of their lives that in their relation- ip with Him they might know firsthand a kind of ving love that they later described as good news ospel)?

Communication of lore is done without moraliza- n or application. The teacher will make the hurch's heritage "live" by bringing to class that rtion which he thinks will interest his pupils and by helping them to participate in the method of communication he is using (storytelling, discussion, explanation, an activity project, and so forth). He will not, either directly by word or indirectly by attitude, let the children think "Today teacher told that Bible story. We must do thus and so if we are to be acceptable members of the class."

He knows their interests and to some degree their needs because he has learned the general characteristics of children of the age he is teaching and, more important still, he has listened to them in class and with the help of his coteacher has sought to understand their real concerns. He seeks to explore these concerns with them. Good manuals and trained supervision will guide teachers in developing the skill needed for this teaching by exploration. But when the teacher presents lore, he is not doing so to solve the problems discovered in this exploration nor to change the behavior of his pupils.

Of course the teacher will use every skill he has to clarify the meaning of the Church's heritage, but he will let each child see the "moral" or apply the meaning to his own life if and when the child wants to. The teacher will make no effort to force the class to any use of the lore that has been considered.

When the teacher learns to "speak the truth in lore" by this way of communicating the heritage of the Church, he is preserving the integrity of his children and also that of lore. Lore is not gospel to the child because the teacher says it is or should be. Good news is discovered in the heritage of the Church when a person of any age discovers for himself that these words and other symbols of the Church describe experiences he has had. Then the lore can have great power for salvation.

Much understanding of lore as gospel can come only during adolescence and in adult life. The Bible, for example, is strong healing medicine for adults. Let the teacher of children beware lest he immunize them against the effectiveness of that medicine. This is not to say that the Bible should not be taught in children's classes. On the contrary! It is to say that many adults do not find gospel (good news) in the Bible because they have been introduced to it in childhood as if it were a club threatening them or a dull account of events unparalleled by anything in their lives.

If the problem of communicating lore interests you, consider the question "should morals and ethics be taught in Sunday school classes below the ninth grade?" Most of us are accustomed to answer "Yes." So much so that some might wonder what else can be taught. There is, of course, good reason to acquaint children with the laws of the Old Testament (the Ten Commandments and how the Church has found them applicable to life in various ages, for instance). The Law is part of the heritage of the Church.

A good case might be made, however, for saying that, given the limited time and purpose of Sunday school classes for children, "how you ought to behave" is not desirable subject matter. All the time and energy available to such classes might better be spent in exploration of concern and communication of lore without moralization.

Remodeling an Undercroft

by Roger Alling, Jr.

Mr. Alling, son of the rector of Christ Church, Corning, N.Y., is a junior at General Theological Seminary.

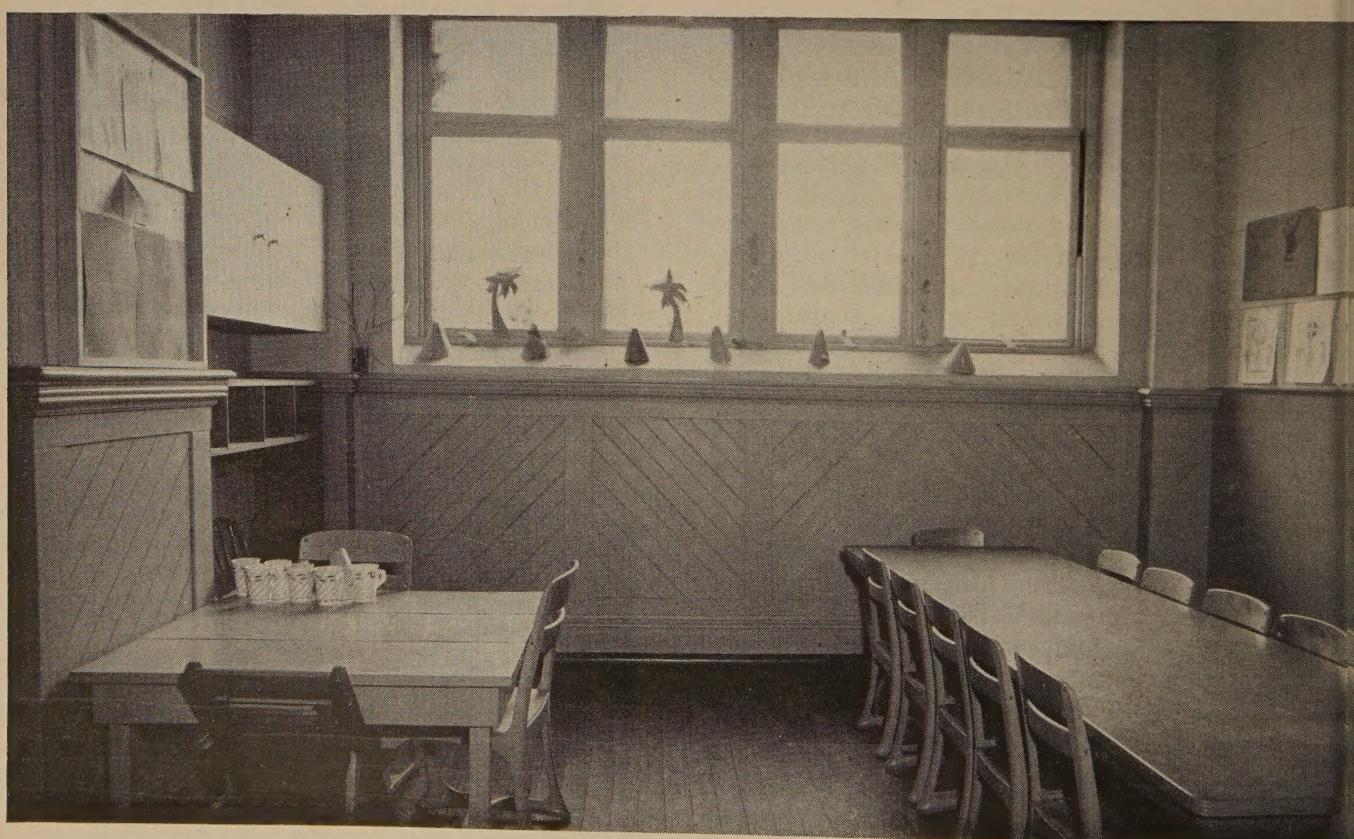
ANY parish faced with the not unusual problem of Sunday school facilities which are inadequate to a crippling degree may welcome this article, especially if financial limitations make construction of a separate educational unit impossible. The program which was followed in Chirst Church, Corning, N.Y., and which is described below, sought to provide not only more adequate classroom facilities but a suitable chapel for Sunday school services. The peculiar merit of this particular plan is that it utilized a single large area in the undercroft.

Prior to renovation, the undercroft area at Christ Church was used for Sunday school purposes, but the methods used to divide the classroom area into partitions were not satisfactory, and the resulting noise and confusion made many classes ineffective.

Diagram 1 shows the layout of the old undercroft. The principal changes took place in area A. As is indicated, it was originally divided into two rooms by a wall, section 1 being used as a chapel and section 2 as classroom area. The latter was divided into six class sections by movable wooden partitions. Also in diagram 1 note the five squares in area A. These refer to five support columns which later provided peculiar difficulties in the planned change. The remaining areas, formerly put to storage and office use, were freed for school use after the completion of a parish house. A comparison of diagrams will show the minor changes such as wall and door additions in these areas.

It was decided that, after the removal of the dividing wall, the chapel should be placed in the center of the resulting large area, with the classrooms arranged on both sides. A false wall added at B (diagram 2) provided for two additional classrooms and shortened the chapel area which was unnecessarily long. The remaining problem was to divide the side areas into approximately equal parts without suffering a loss of space caused by the support pillars. The most satisfactory solution seemed to be to use the

One of seven naturally lighted classrooms created when the undercroft was remodeled. Notice how effectively the recessed area between outside wall and enclosed structural support was used for cupboard, locker, and coat-rack space.



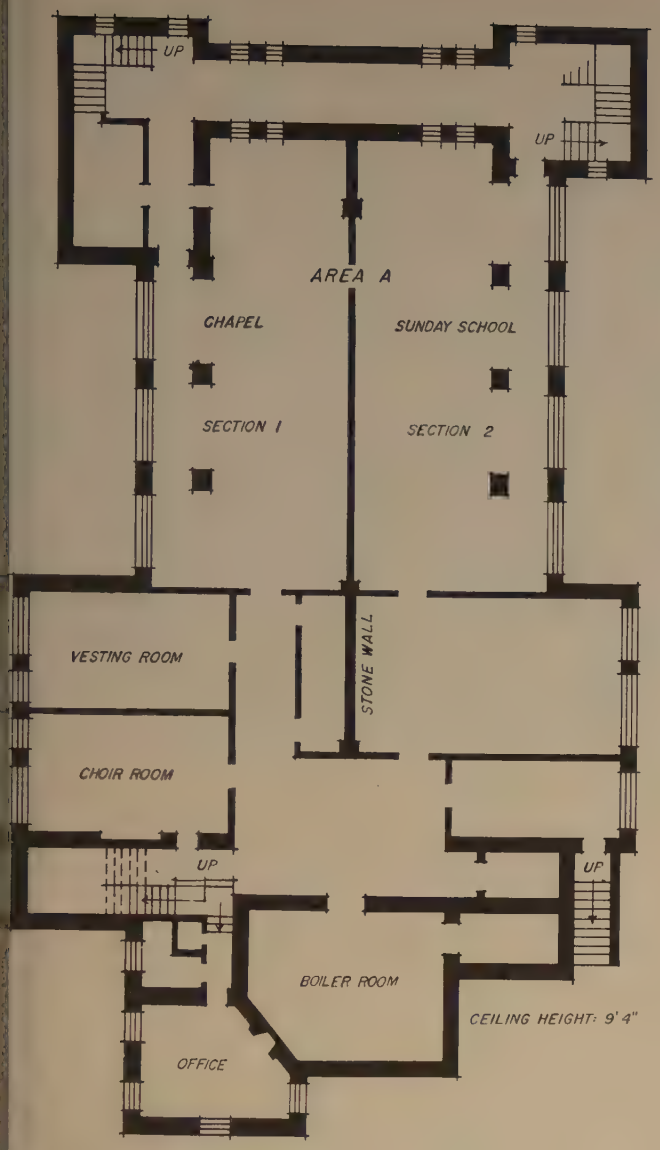


DIAGRAM ONE FORMER BASEMENT PLAN

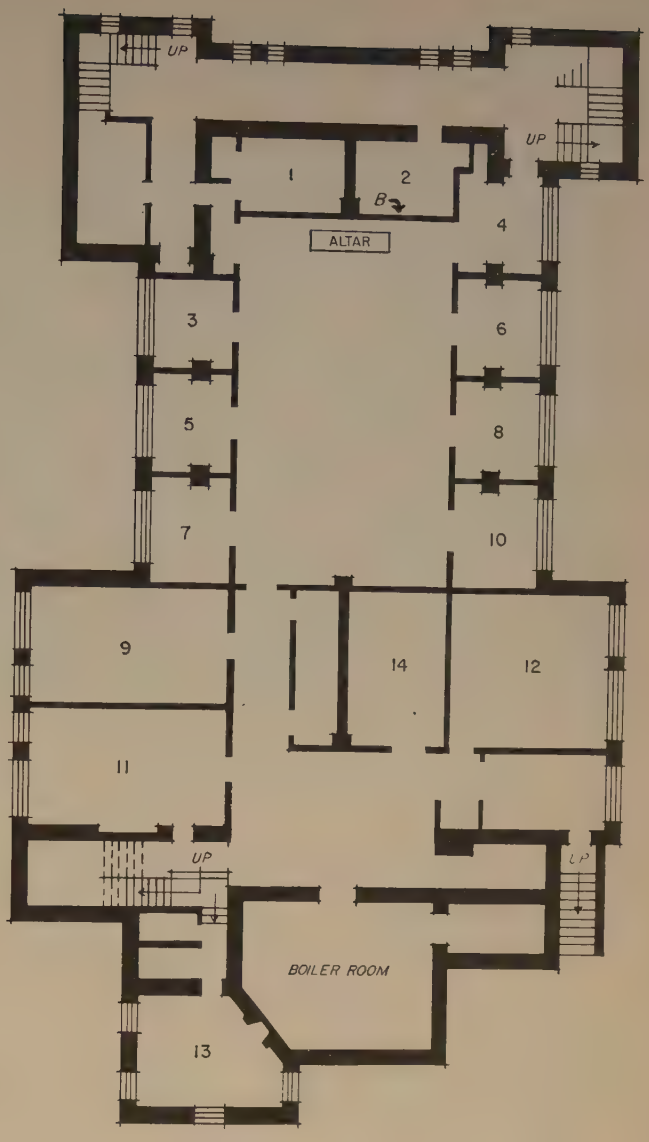


DIAGRAM TWO NEW BASEMENT PLAN *AFTER REMODELING*

pillars as parts of the dividing walls. (See photograph.)

The difference in width between the walls themselves and the pillars was put to positive advantage by using the recessed area for clothes racks and equipment shelves. An additional advantage in using the side areas rather than the center area for classrooms was that now seven of the nine rooms in this section were provided with ample natural lighting whereas only three were located near windows in the previous setup.

Though the Sunday school enrollment at Christ Church is high, the renovated undercroft has made it possible for all but three of the junior school classes to hold their meetings there. In addition, the proximity of the classrooms to the chapel cuts down both noise and confusion when the children shift from chapel to classroom. This is an item of some importance since the Sunday school period coincides in time with the major Sunday service held in the church immediately above. (There is no "middle" service in this parish. Adults and children assemble at the same hour. Space requirements for worship have thus necessitated the use of the undercroft chapel. The service for the junior department is always conducted by one of the clergy.)

The construction job itself was completed in the summer of 1951 and the necessary funds were raised by a special campaign. The total bill for the construction (at 1951 prices) came to $11,856; an additional $1540 for new furniture for the church school was included in the renovating program.

In the years since the project's completion, it has been looked upon as a necessity rather than a luxury since the church school enrollment has increased at a rapid rate. Should any other parish be faced with a similar problem and have at their disposal an undercroft suitable for such renovation, more detailed information is available from the rector and will be gladly given. Requests for such information should be addressed to the Rev. Roger Alling, Christ Episcopal Church, Corning, N.Y.

Clergy and laity of twenty dioceses and missionary districts attended the recent Laboratory on the Church and Group Life at Norman, Okla.

Those Group Life Labs

by George L. Peabody

Associate Secretary, Church and Group Life Laboratory Project

"As the days go by," wrote a clergyman returning from a Church and Group Life Laboratory, "I am more and more conscious of the profound effect the laboratory has had on my thoughts, and I hope on my actions." Last week another wrote, "I feel that this particular project of teaching is the most valuable that the Church has offered the clergy since their seminary training." These remarks are typical observations of a large number of men and women who have attended these two-week sessions.

By now word about the labs has gone around in the Church, what with the new jargon, the use of newsprint, the role-playing, and other "gimmicks," and there is enough information and misinformation to make people wonder.

The Laboratory Program is an effective project of teaching because it is based on a recognized fact that people learn *and retain* about 35 per cent of what they hear, 55 per cent of what they see, and roughly 75 per cent of what they are involved in. Much of what is taught at a lab could be printed and distributed about the Church, but learning would be negligible. At a lab, people become deeply involved in the life of a group and a much larger percentage of what is taught is retained.

To carry this further, an assumption made at the labs is that people do not learn by experience but by analyzing experience. If you should go to a lab, you would enter quite naturally into a group and, with others in the group, you would discuss from time to time what could be learned from your common group life. The main purpose of this, which is the purpose of the lab, is to help people improve their behavior in a group. It might be added, incidentally, that you would not be a guinea pig, closely observed by staff members, but guided by the staff to make your own observations. By analyzing the group in which you are involved, your learning can be much more efficient.

With this method of teaching, certain implications become evident. One is that we are forced to start with facts and not with theories. *Events* are the reality of our common life, not our observations about them. When formal theory is presented at the labs, its purpose is to illuminate that which has actually taken place. Good theory is based on facts and obviously does not say what the facts ought to be. There is nothing new about this, for so it is

ith The Event in history. The vent of the Incarnation is the eality, not the doctrine describing t, and the reality is not known nerely by knowing the doctrine. If his is true, what further implicaions are there about the kind of Christian teaching which seeks nerely to transfer doctrine from one nind to another? This is one of the uestions you might pursue at a aboratory. Though it cannot be dequately explored in a short rticle, at least we can say now that aith requires something more than nowledge *about* God.

In line with this, there has been onsiderable criticism of all the new argon of the Group Life Laboraories. People say that new words re not going to make our teaching ny better. The criticism is usually eserved, but it brings up another nplication. The jargon of group ynamics is certainly no more helpul than the jargon of theology if ither is used as if it were the reality self and not merely the words escribing reality. Surely it could be aid that if a man asks for bread, it ould be blasphemy merely to give im a description of Pepperidge arm.

The laboratory method of teachng is always *personal*. The involvement at the labs is not with jargon or ooks or theories so much as it is ith other people. Have you ever eard someone say, "Your actions peak so loudly that I cannot hear hat you are saying"? The implicaion is that we communicate much more effectively with our lives than ith our lips. Good teaching is peronal. Have you ever heard it said hat "Faith is caught, not taught"? he implication is that good teachng *of the faith* is necessarily peronal. William Temple said it this ay: "Knowledge of God can be ully given to man only in a person, ever in a doctrine." Knowledge of od is more than knowledge about od, as we have already suggested, nd Temple seems to be saying that involves personal fellowship with he living God Himself.

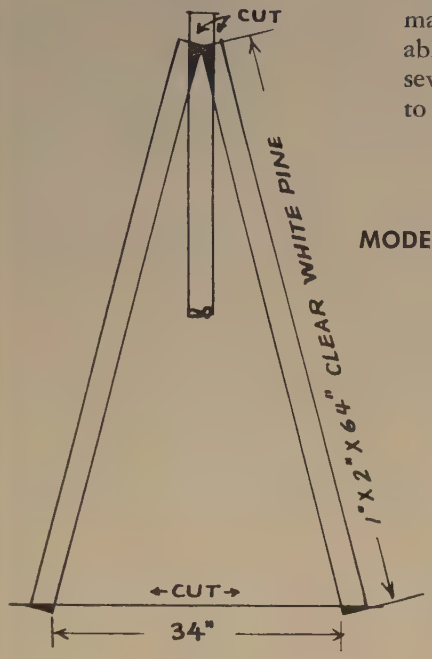
A final implication of the laboraories, which indeed summarizes hese remarks, is that good teaching intended not so much to describe eality as somehow to involve the upil in the Reality Himself.

the Do-It-Yourself Corner

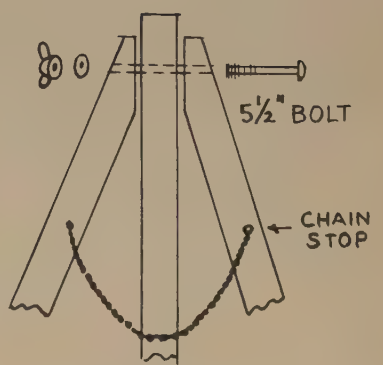
■ PROBLEM: We need a stand to hold the pads of newsprint and blackboards that we use in our classes.

■ SOLUTION: Buy an easel in your local art supply store. The metal varieties are generally overpriced—$10 and up—and poorly designed, but Anco Wood Specialties, Glendale 27, Long Island, New York, make a wood easel for $5.00. Portable models are available. If you need several easels, put a parish craftsman to work.

MODEL 1

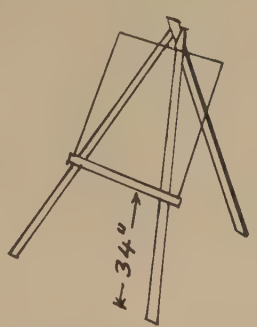


Cut legs to length—lay on floor—trim 4 dark areas. Join as detail A. Use rubber tip on each leg.

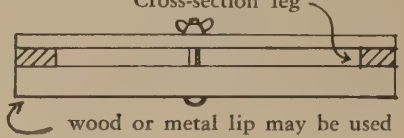


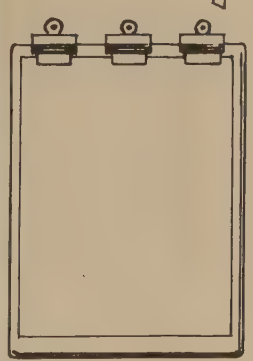
Detail A (rear view)

Fix a 1" x 2" cross-bar to legs, or for portable easel see detail B (top view), below. Screw-hooks may be used in place of cross-bar.

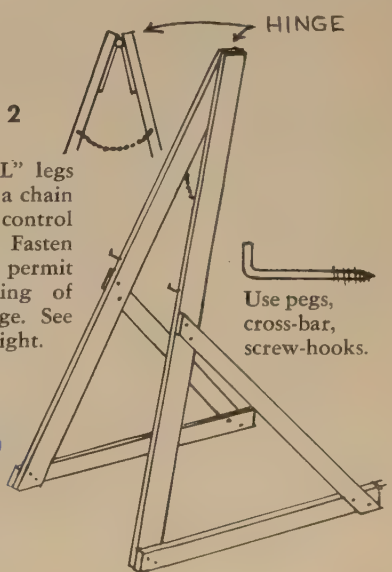


Detail B (top view)





MODEL 2



Two braced "L" legs —hinged. Use a chain or cord to control spread of legs. Fasten from rear to permit complete closing of legs for storage. See detail, above right.

Newsprint Pad Holder

Use a piece ¼" tempered hardboard 24" x 36" as backing. Use three large paper clamps to anchor the pad.

036

St. Thomas' Church, Camden, Maine

by William Sydnor

What the Church is teaching week by week

Epiphany IV, February 3, 1957

THE THEME:
Christian Obedience.

THE EPISTLE. ROMANS 13:1–7:
God delegates the power of government to temporal rulers. The Christian citizen has an obligation of obedience, allegiance, and support which is the political side of his duty to God.

THE GOSPEL. ST. MATTHEW 8:1–13:
The centurion who came to Jesus knew military authority—respect for law, unquestioning obedience, ends served beyond the ken of him who obeys. The soldiers of Christ will do well to learn these necessary attributes from this temporal soldier.

●

PSALM 18:1–20:
Here is an affirmation of faith in God's power. Obedience to God has brought the worshiper forth into a place of liberty.

DEUTERONOMY 4:5–13, 32–40:
This is a patient, persuasive rationale for obedience. The author points out the wonders of God's great concern for His people. God's righteousness, His gracious dealings, and His evident power among the nations are all cited as reasons for gratitude and causes for striving carefully to keep His laws.

EPHESIANS 2:
This passage adds Christian depth to the obedience of gratitude which Deuteronomy suggests. We were once dead through sin because we followed the prince of darkness who is even now at work in the sons of disobedience. But now God in love and mercy has made us alive through Jesus Christ. So we are not saved by our own efforts (even by our obedience) but by God's grace through faith. Our Christian obedience, therefore, is a tangible expression of our gratitude. It is also the sacrifice of praise and thanksgiving of those who, following in His steps, give themselves in the service of their fellowmen.

Epiphany V, February 10, 195

THEME:
The relation between Christia faithfulness in belief and action nov and Christian belief in God's fina judgment and redemption.

THE EPISTLE. COLOSSIANS 3:12–17:
This is the way men are exhorted t live who rely on the hope of God heavenly grace. In this pattern life we find the peace of God an also the defense of His migh power.

THE GOSPEL. ST. MATTHEW 13:24–30:
The Kingdom of Heaven will com in God's good time. The day judgment will come. The faithf will then be separated from the u faithful.

●

PSALM 112:
Here is a warning: "Blessed is th man that feareth the LORD; he ha great delight in his commandmen

. . . He will not be afraid of any il tidings . . . ." (vs. 1, 7).

ALM 113:
Praise the LORD." Why? The Lord all, the Ruler of the fortunes of tions, has an intimate concern for e affairs of men. We could easily ppose He would think intimate man affairs trivial and unimport-t. But this is not the case. Note at verse 5 states one of the great firmations about God found in the alms.

ABAKKUK 1:12—2:4, 9–14:
he Lord is righteous, and evil can-ot stand before Him. Man in his azen sinfulness will be cut off, and e wicked shall be chastised. But e humble and righteous soul shall e because of his faithfulness to the oly One. Through such judgment d redemption "the earth shall be led with the knowledge of the ory of the LORD, as the waters cover e sea" (2:14; see also Hymn 538). this lesson are the famous words: he righteous shall live by his faith aithfulness)" (2:4, RSV). These rds have had wider influence than most any other in the Old Testa-ent. They were fundamental to the inking of St. Paul (Rom. 1:17, al. 3:11). They were taken from . Paul's writings and made the arter of the Reformation.

LUKE 12:35–48:
ur Lord also speaks of the coming both judgment and redemption. e tells his followers "Blessed are ose servants whom the master finds ake when he comes." Watchful-ss is important as is faithfulness: like the steward who conducts siness in a faithful and wise way the absence of his lord. Here is a iterated aspect of the Gospel hich is frequently slighted.

ptuagesima, February 17, 1957

EME:
ke your Christian vocation seri-sly.

E EPISTLE. I CORINTHIANS 9:24–27:
ghteous living requires at least as rious effort as that of the runner who knows he must keep training constantly as well as run a good race.

THE GOSPEL. ST. MATTHEW 20:1–16:
Our Lord teaches that, while our human efforts are important, God's forgiveness is needed alike by all men. There is no richer reward than this, and anything less than this is no reward at all. Here is a corrective against the view that one may build up a bank account of good works. To have less than God's forgiveness is to have nothing. And that forgiveness is not earned, rather it is graciously and freely given by God.

●

PSALMS 1 AND 18:21–35:
Both of these psalms come late in Judaism and have this presupposition: God's approval and man's good fortune go hand in hand, as do evil and misfortune. Psalm 1 describes the righteous man in beautiful, flowing poetry; the section from Psalm 18 says that the Lord rewards one according to his righteous dealings. (Notice that the latter psalm has been inserted by some late editor in II Samuel 22.) The appropriateness of these psalms on this day is that they urge us to righteous dealings as the way God would have us live.

PSALMS 1 AND 125:
Psalm 125 is one of a group (120–134) of the warmest and most tender and fervent in the Psalter. It is a beautiful hymn of unshakable trust. Here the righteous man, described in Psalm 1, is seen in another light: good works alone are not enough, trust in God's mercy is also essential (v. 1).

EZEKIEL 3:4–11:
People are sometimes slow to hear God's messengers. Our determination to live according to God's will must not be dependent on human approval and appreciation.

ST. MATTHEW 5:1–16:
Jesus Christ warns His followers that true disciples will not only lack man's appreciation and approval, they will be persecuted. But the true disciple has as necessary a vocation as salt and as light. He then exhorts His followers: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Sexagesima, February 24, 1957

THEME:
The kind of Christian living that is acceptable to God.

THE EPISTLE. II CORINTHIANS 11:19–31:
The Christian is willing to live according to God's will no matter how difficult may be his lot. The Christian is also one who is seeking to bring to others the good news of God's saving love. The ability to communicate to others begins with one's willingness to identify and associate with them. St. Paul shows us in this little autobiographical glimpse the qualities of true Christian apostleship: utter dedication and conscious identification with those whom he would serve.

THE GOSPEL. ST. LUKE 8:4–15:
In the Parable of the Sower every Christian is likely to see himself. Here is an opportunity to take stock of one's own Christian living.

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PSALM 33:
The Lord is continually watching over those who fear (and serve) Him.

ISAIAH 30:8–21:
The Prophet delineates between false, pleasant, man-engineered religion and true, humble reliance on God. He contrasts the busyness of man's agendas with reliance on the guidance of God. The passage (especially vs. 15–21) deserves careful, prayerful consideration by everyone who takes Christian living seriously.

ST. MARK 4:26–34:
The Kingdom comes in God's own way and in His good time — while men sleep it grows, "we know not how." God can work from very small beginnings to accomplish His great purposes. This is worth remembering in our little acts and relationships of daily life.

speaking of Books

Haiti, Land of Mountains

1957 Children's Mission Study. The Seabury Press, 1956. 80 pages. $.75

This valuable leader's guide presents two stories of Church life in Haiti. The story for younger children, "Adventure in Haiti," is an account of what happened when two children moved from Glenville, U.S.A., to Port-au-Prince and were caught up in the life of the Church both around the Cathedral of the Holy Trinity and its schools and in the outlying villages. This story is well written and uses several interesting devices-within-the-story to convey background information.

The story for older children, "And the Blind See," has better promise as a story but does not integrate its background information as successfully as does "Adventure in Haiti." Marie-Francoise Petit-Frère, an infant parishioner of the Church of the Epiphany at L'Acul, is discovered to be blind. The successive ministries brought to her by her local and neighboring priest; at the Home for the Handicapped and at St. Vincent's School for Handicapped Children at Port-au-Prince; through the operation on her eyes in the United States arranged for by the Church and paid for personally by the President of Haiti; a restful stay at Camp Quisquia; her enrollment in, and eventual graduation from, the Grace Merritt Stewart School; her graduation from Nurses Training School . . . all these are woven into the story and serve to interpret a fascinating area of our Church's work.

Background material is well prepared, especially the summary of the history of the Church's work in Haiti. Two services are included for use in connection with the Mite Boxes, and extensive activity suggestions are supported by a full list of resource material.

(The Rev.) J. Stuart Wetmore
Director of Christian Education
Diocese of New York

Pilgrimage for Pierre

A Study Guide on the Mission of the Episcopal Church in Haiti, by Virgina M. Harbour. The Seabury Press, 1956. 64 pages. $.95

From the long fearful night of sickness and uncertainty, Pierre journeys into the warmth of a loving fellowship in which he finds a useful place. From the tortures of magic and possession by the local "gods," Pierre journeys to that place where for his wife and his new baby, as well as for himself, all the confusion which results from the sycretism of Christianity and Vodun (voodoo) is left behind in simple but profound dedication. He is aided on his journey by the ability of the Episcopal Church in Haiti to identify with the culture, to draw to itself and train native clergy, to carry on a ministry which is addressed to both élite and peasant.

Pierre's journey is described in six well-written stages, and the account of each stage is accompanied by very frank and well-prepared interpretive material which analyzes the struggle Pierre is making and explains the background which makes it necessary. Each section includes well-prepared suggestions as to what a youth group might do to relate Pierre's journey to their own. An adequate list of resource material is included.

(The Rev.) J. Stuart Wetmore

From Brahma to Christ
Did Jesus Rise from the Dead?
Jesus and His People
Beginning from Jerusalem

"World Christian Books," Association Press, 1956. $1.25 each

These four books in the "World Christian Books Series," a series which covers the whole range of Christian faith in the modern world, are written by Lakshmibai Tilak, James Martin, Paul Minear, and John Foster respectively. Under the general editorship of the Rt. Rev. Stephen Neill, the series is sponsored by the International Missionary Council and is designed primarily for the "younger Churches" to help in the understanding and spread of Christian faith. They are excellent little books for the laity of all Churches and all countries.

Bishop Neill, in one of the first books published in the series, *The Christian Character*, set the tone and the pace which the other volumes continue. A brief word about each:

From Brahma to Christ is the story of a poet who became a Christian. It is taken largely from his autobiography, *I Follow After*, and is a very interesting and clear delineation of the drastic changes which must be made in any Indian family when Christianity is accepted. The comparison between our Christian witness and that of Lakshmibai Tilak is like a blinding light.

Did Jesus Rise from the Dead? This little book is an apologia for the Resurrection and deals in almost microscopic detail with all the evidence leading to the final conviction

hat "the Lord is risen indeed." The uthor contends successfully that ithout this key belief there would e no Christianity.

Jesus and His People is really a ook about the Church and is a very raightforward study of the early hurch, what it was and what it did. he author, Paul Minear, is widely nown for his writings within the ramework of the ecumenical move- ent, particularly in the realm of ith and order.

Beginning from Jerusalem is a istory of the Christian expansion rough seventeen centuries. It is a early marked and rather unique istory of the Church from Jeru- lem to America. I was struck all e way through this book by strik- gly descriptive statements, such as, At the end of each of the Gospels wo notes are sounded. The first is a ote of *triumph*, because of a work mpleted. The second is a note of *hallenge* to a task about to be egun." (Page 9.) "Europeans, hough outclassed by the Arabs in e seventh and eighth centuries and y the Mongols in the thirteenth and urteenth, were to prove remark- ble for their outreaching across the orld. By them Christianity would ot only be kept; *it would be rried*." (Page 31.)

This entire series is good reading r any Christian, or non-Christian r that matter.

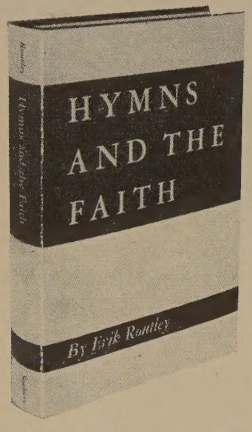
(The Rev.) James W. Kennedy
Church of the Ascension
New York, N.Y.

hrist and the Modern Opportunity

y Charles E. Raven. The Seabury ress, 1956. 88 pages. $2.25

In our adventure of bringing down e Christ from the mount of vision the service of suffering mankind the plains, in that adventure we ould dedicate ourselves for their kes, that unity and peace may ourish in the earth, and that the orld may believe." This adventure the purpose of this book of talks students at McGill University. The ccess of their original presentation equalled by this printed form. heir informality enhances their adability. Few scholars today have e understanding and perspective of e Christian religion and its signifi- nce for our world as the author. A haplain to Queen Elizabeth II, formerly vice-chancellor and Regius Professor of Divinity at the University of Cambridge, a constant companion of students, keenly interested in science (he delivered the Gifford Lectures several years ago on Religion and Science) and in social questions, Canon Raven illuminates the meaning of Christ for this generation and challenges the reader to Christian thought and action. By "bringing down Christ from the mount" and laying His claim upon modern man in the midst of man's sophisticated science, his thwarting social evils, his search for individual fulfillment and corporate fellowship in the Church, Canon Raven gently and persuasively reveals the opportunities presented by man's difficulties for the effective work of the redeeming power of Christ. Teachers will discover that these talks clarify their Christian perspective, and students will be stimulated by their timeliness.

(The Rev.) C. Lawson Willard, Jr.
Trinity Church
New Haven, Conn.



Hymns and the Faith

By Erik Routley. The Seabury Press, 1956. xii–311 pages. $6.00

Forty-nine hymns (all but three in The Hymnal 1940) are discussed in terms of their meaning for today. The author, who is one of England's foremost experts on hymns, began with a list of the most popular hymns of English Protestantism and then made slight alterations to provide more balance. They are not his favorites or the best hymns in Christendom, but they are surprisingly good hymns. When they are placed in order of their emphases on various aspects of belief, the whole creed of the Church appears in outline.

This book is sure to gain widespread circulation because it is a Religious Book Club selection, but it ought to reach an even wider public because it is written for lay people who love these hymns and who will be helped by the author's interpretation of them. It begins on the note of praise and then moves into a consideration of the nature of God's work in the world. It deals with Christ, but not with Christmas. It treats hymns that inspire men's response of faith and action. It ends with heaven.

There are no new hymns here, and some of the old ones are "amid the encircling gloom," but there are not very many sentimental ones in the list. How "A mighty fortress" could be omitted from any list puzzles some of us.

If, as it is sometimes claimed, our hymns express our theology, this book will help to clarify the meaning of what we sing.

R. C. M.

The Living Word: Some Bible Words Explained

By Luther A. Weigle. Nelson, 1956. $.35

The dean emeritus of the Yale Divinity School has prepared a booklet dealing with seventy-eight words appearing in the King James version of the Bible. These words have been changed in the Revised Standard version, and the reason is easy to discover. Not only have some words become obsolete, as, for example, *wit*, *wist*, and *wot*, but many have changed meanings today, as, for example, *prevent*, *comforter*, *comprehend*, and *suffer*. There are also a number of mistranslations, such as "take no thought," "they wanted wine," and "many mansions."

This is only one of many helpful booklets for understanding the RSV. The National Council of Churches has produced a packet of five pamphlets to sell for $1.00: "An Introduction to the Revised Standard Version of the New Testament," "An Introduction to the Revised Standard Version of the Old Testament," "Bible Words That Have Changed in Meaning," and "Understanding the Scriptures," along with the one here reviewed.

R. C. M.

NEWS

A Variety of Leadership Training Programs Announced • Clergy and Lay Workers to Attend Annual Meeting and Labs

THE ANNUAL trek of Christian education leaders to Cincinnati will take place February 9–15. Parish directors will meet on Saturday and Sunday, according to word received from their chairman, Miss Anne Gilson of Washington, D.C. Directors and chairmen of diocesan departments will meet Monday and Tuesday. Both groups meet at the Hotel Alms and are invited to attend as many of the other's sessions as possible.

Highlighting the Saturday conference will be an address on "The Saving Act of God" by the Rev. Charles D. Kean, D.D., Rector of the Church of the Epiphany, Washington, D.C. National Council Staff members, headed by Dr. David R. Hunter, will lead various interest groups on Sunday, Monday, and Tuesday.

Beginning Monday and continuing through Friday, various sections of the National Council of Churches will meet at the Hotel Sinton. Dr. Daniel Williams of Union Theological Seminary, New York, will speak twice on Monday to parish directors; his morning theme will be "Contrasts in Current Theological Thinking," and in the afternoon he will present "A Synthesis of Theological Viewpoints."

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THE SECOND Institute in Adult Religious Education sponsored jointly by the National Council and the Community Services in Adult Education of Indiana and Purdue Universities was held at Greenwich, Conn., November 11–16. Twenty-seven members were present, including parish priests, parish and diocesan directors of Christian Education, and all the members of the Leadership Training Division of the National Council. Twelve dioceses and the Anglican Church in Canada were represented.

The purpose of the Institute is to train those who will train leaders and participants for more effective study and action on a parish level. The Institute staff comprised Professor John McKinley of Indiana University and two priests from the Diocese of Chicago, the Rev. E. Hunt Badger, Jr., of Northbrook and the Rev. Paul M. Hawkins, Jr., of Geneva, Ill.

Similar institutes are projected for 1957 in Bloomington, Ind., Chicago, and other areas as yet not announced. Inquiries should be made to the Rev. J. Norman Hall, 28 Havemeyer Place, Greenwich, Conn.

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TWELVE DIOCESES will be visited by leadership training personnel during January: Miss Lynette Giesecke to North Carolina; William J. Coulter to New Hampshire; Walton W. Davis to Oregon and Olympia; J. Norman Hall to Kentucky and Delaware; Richard U. Smith to Sacramento and New Mexico and Southwest Texas; H. Neville Tinker to Long Island, Georgia, and Springfield; and Sumner Walters, Jr., to Nebraska.

THREE widely scattered centers will house Laboratories on the Church and Group Life prior to Lent: January 14–26 at Diocesan Conference Center, Radnor, Pa.; January 28–February 9, McLaren Center, Sycamore, Ill.; and February 11–23, Montreat Association, Montreat, N.C. Eleven similar labs will be held between May and November, 1957, in Washington, D.C., Connecticut, Texas, Indiana, Oregon, New York, Nebraska, Kentucky, California, and Pennsylvania. Clergy and other full-time Church workers are eligible and should write the Rev. John B. Midworth, 28 Havemeyer Place, Greenwich, Conn., for details.

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MISS MONIQUE ROMAN, who was scheduled to join the Department staff in time to take over the editorship of this and subsequent issues of FINDINGS, was instead married on November 10 in Rome, Italy, to David Sydney Smith of Beckenham, England. Mr. Smith is an electronic engineer with the research wing of the University of Rome.

John McKinley of Indiana University makes a point at the recent meeting of the Institute in Adult Religious Education held at Seabury House, Greenwich.